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MOHAMMED ALI, PACHA OF EGYPT.

THE history of individuals is of all histories the most valuable, for experience is the guide of life; and of all the histories of individuals, those are the most valuable which exhibit them forcing their way to distinction by the higher powers of our being, for they add encouragement to experience. The first honours are due to eminent learning and exemplary virtue; but man is the better for every triumph of mind. Even the ruder faculties of courage and promptitude, mistaken perseverance, and resolute sagacity, possess a moral rank. The conquest of great obstacles always leaves the conqueror in a loftier position, excites the ardent mind to the cultivation of its nobler qualities, and, by giving us an ample confidence in human resources, enlarges and invigorates the capacities of human nature. No ray of public honour ever fell on the head of genius, without casting its light into the lowest depths and crevices of society. Great examples are the prescribed instruments by which the character of mankind is recalled from time to time to its true elevation. The fame of the philosopher, the patriot, and the hero, is the seed of national glory.

The life of the present Pacha of Egypt is among the most remarkable instances of the distinction which may be attained by a strong original determination of mind. The habits of Islamism place him out of the pale, as an example of morals; his career exhibits a superiority to prejudice, a zeal for national improvement, and a respect for civilized polity, which make him a phenomenon among his countrymen. A Mohammedan without superstition, a Turk without ferocity, an Oriental adopting the arts, the science, and the civilization of Europe, is at once a philosopher, a patriot, and a hero; a reproach to his race, and an honour to his age.

Mohammed Ali was born in the year 1769, a year made memorable by the births of Napoleon and Wellington. He was the son of a Roumeliote, and born in Roumelia. The early part of his life was spent in the usual pursuits of the young Moslem. He hunted, became expert in the management of the horse and the use of arms, and on being employed in the service of one of the officers of the district, exhibited traits of intelligence and activity, which recommended him to the favour of his superior.

It is one of the characteristics of the Turk, that with a contempt of commerce he unites a resistless passion for gain. The soldier became a seller of tobacco, and marrying an opulent widow, seemed to be fixed in his reluctant trade for life. But the French invasion of Egypt changed his destiny, and led this brave and extraordinary man to the spot on which he was to achieve such eminence. Joining the Turkish army with the Roumeliote contingent, he signalized himself so much at the head of a small corps, as to attract the notice of the commander-in-chief, by whom he was especially honoured, confirmed in his rank of colonel, and transferred to the service of the governor of Egypt.

On the re-conquest of Egypt, and capture of the French, a new enemy excited the vigilance of the Pacha, and gave another opportunity for the distinction of Mohammed. The Mamelukes, who were expelled by the French, had returned, and making themselves masters of the open country, had shut up the Pacha in Cairo. Mohammed was employed to relieve the viceroy of these formidable assailants. He began, in the Oriental style, by an attempt to dupe them in a negotiation, but this process advancing but tardily, his next attempt was to quicken it by force of arms. He attacked the Mameluke camp at night. The

enterprise failed, the Mamelukes were on their guard; and Mohammed returned, without his prize, to face the disappointed and indignant Pacha. No man dissembles more profoundly than the Turk. The Pacha received him with open arms, and put on his shoulders a pelisse of honour; but, in a few days, he exhibited to him an order to leave Egypt without delay. Mohammed had already felt his ground, and he determined to cling to Egypt. He at length obtained leave to stay for two months, and even a small government, to occupy him until the time was expired.

To overpower the resistance of the Roumeliote troops in Cairo, the Pacha ordered the advance of a corps of Turkish cavalry from the neighbourhood of Aleppo. The Roumeliotes murmured at the affront, and demanded their pay, the usual demand of mutineers in the Oriental armies, and of all demands the most overwhelming to the Pacha. Kourshid Pacha had not a dollar in his treasury, and his only resource was to hasten the march of the cavalry: the Roumeliotes were now ferocious, and they wanted only a leader, to storm the citadel: they soon found one. Mohammed Ali had continued a vigilant observer of the growing discontent, he now came forward as the avenger of the wrongs of his countrymen, marched for Cairo with all who would join him, seized the gates, beat the Pacha's guard, and made himself master of everything but the person of the Pacha. His arrival was popular, for the Turks had lived at free quarters, and Mohammed threatened to hang the first man who stole a loaf or a flask of date brandy. Kourshid again received him with honour, gave him a new pelisse and a new government, and invited him to the feast of inauguration in the citadel. If he had accepted this invitation, the first day of his new government would have been the last. But Mohammed was too familiar with Oriental arts to throw himself within the talons of the Turk; he absolutely refused to enter the citadel, and demanded that the investiture should take place in the house of one of his friends: he was accordingly appointed Pacha of Jiddah.

His views extended with his elevation. Kourshid was inactive, unpopular, plagued with Albanians, whom he could neither discipline nor pay, and with enemies whom he could neither subdue nor deceive. Mohammed was active, popular, the favourite of the Albanians, and the terror of the Mamelukes. The Pachalic of Egypt was a tempting prize to the ambition of this gallant rebel: a sudden cry arose in Cairo for the deposition of the Pacha, and the appointment of Mohammed in his stead. Partisanship was vigorously applied, and while Kourshid remained sunk on his sofas, and waiting till the firman from Constantinople and the lightning from heaven should extinguish the mutineer, a divan was suddenly assembled, which proclaimed Mohammed Ali, Pacha of Egypt. The Pacha was doubly indignant, declared the whole divan rebels and traitors, as well as his rival. But he had neither troops nor money: his rival had both. The Pacha shut himself up in the citadel: Mohammed advanced to its walls, and besieged him there. But the more effective siege was carried on, in the mean time, at Constantinople. At the end of two months, an order signed by the Sultan arrived, deposing Kourshid, and appointing Mohammed Ali to the pachalic!

All governors who affect popularity in the East, begin by cutting off the heads of bakers and bankers, two classes of men obnoxious to the highest rank and the lowest, and both being pre-eminent for plundering all classes of the community. The new

Pacha first made examples of some of the most notorious of those public extortioners, and thus secured his popularity. The next step was to outwit the Mamelukes, and thus secure his power. Insulting one of the officers about his person, he apparently drove him into a correspondence with the enemy. The artifice was Oriental, and as old as the days of Babylon and Persia: the new Zopyrus urged the Mamelukes to take advantage of the festival of the Nile for entering the city, while the troops were engaged in the ceremony, and Cairo was in a state of riot and revelry. One of the curious facts in Oriental life, and Egyptian habits are more Asiatic than African, is, that though no man lives in such perpetual stratagem as the Oriental, no man is more constantly and easily duped. The Mamelukes plunged into the snare; rode triumphantly into the city, which they conceived to be their own, and had scarcely entangled themselves in the narrow streets, when they were startled by a heavy fire on every side. To resist was hopeless, for they had to cope with an invisible enemy. Many fell on the spot, the rest sprang from their horses, and fled in the darkness; they were pursued by showers of balls, which covered the streets with those gorgeous warriors. The few prisoners were thrown into a dungeon, and speedily suffered the fate of Turkish war.

The successes of the Pacha now awoke the proverbial jealousy of the Porte. A Capidgi Bashi was sent with a firman to demand his surrender of the government; the next demand would have been his head. The Pacha put the firman to his forehead, and professed the deepest reverence for the Sultan, but kept his government. The Capidgi Bashi never returned to Constantinople: stronger measures were now necessary. The Turkish high-admiral commanded him to leave Cairo, and attend the arrival of the fleet off the mouth of the Nile. Mohammed again professed his reverence for authority, but said that he was sick; and in the mean time, he began rapidly to fortify the citadel, collect troops, and lay up provisions. A large sum of money opportunely applied to the Porte, the preparation in which he had placed his capital, and the notorious intrepidity and acuteness of his character, changed the scene at once, and the threatened attack ended by a new recognition of his rank and title.

But the Mamelukes were still formidable; their plots were perpetually exercising his vigilance, and their force might hourly shake his authority. He now adopted one of those fierce and sanguinary designs, which all hostile parties in all the regions of Mohammedanism adopt without scruple. He proposed a reconciliation with the Mamelukes, which they accepted, and on the strength of which considerable numbers of them were admitted into Cairo. When their suspicions were sufficiently lulled, he invited them to a grand entertainment in the citadel, in honour of his son, Tousoon's, appointment to the command of an army. The Mamelukes, utterly unwarned by their old knowledge of the Pacha, came in all their pomp, were sumptuously received, and left his presence exulting in the completeness of the reconciliation. But as they returned down the avenue leading to the gates, they found, to their alarm, its sides lined with armed men. The cry of treachery ran through their ranks. It was answered by perpetual volleys from roofs, windows, and walls. The Mamelukes rushed to the gates; they were found shut, and covered with musketeers. They now fought the fight of despair, but their valour was useless; they were fired on until all were slain, with the exception of one, who leaped his horse from the ram-

parts, a fearful height, which is still pointed to among the wonders of Cairo. Nearly six hundred of the most splendid horsemen upon earth perished on this bloody day.

The horrors of the act defy all disguise; but no estimate of character can be rightly formed which forgets the habits of the country, and the spirit of the antagonist. Treachery is the system of the east, deception the instrument of power, and blood the appetite of the people. The question between the Pacha and the Mamelukes was simply one of the sword, and Asiatic honour feels no stain in using the sword in the shortest way. A more fiercely tyrannical, or hideously profligate race than the Mamelukes never disgraced mankind. Their massacre was an act of palpable perfidy, but their extirpation was a relief to human nature.

Mohammed's ambition was at length free to follow its course. Secure at the court of the Sultan, and relieved from the hazardous pressure of the Mamelukes, he seems to have been driven no more to the petty arts of Asiatic policy, but to have followed the nobler pursuits of a mind made for dominion. Reinstating the army, the finances, and the police of Egypt, his home government became a model to the unsettled chieftains of Syria, while his arms cleared the Nile and the eastern shores of the Red Sea of the robber-tribes, which had infested them for centuries. The single impolitic act of his life was his expedition to Greece, but it was forced upon him by the Sultan. The alternative was war with the Porte, and he chose the safer side; but even the loss of his fleet at Navarino was borne with a philosophy which showed that he was weary of the struggle, and contented with the calamity which was the price of its cessation.

Again disengaged from war, he turned his attention to all the arts of peace; he built cotton-manufactories, he planted cotton-fields, he encouraged ship-building, he imported steam-engines, he sent out native youths to the European cities, to learn the trades, manufactures, and discipline of European life; he encouraged commerce in all its forms, and has already covered Egypt with fertility, population, and productive labour. The jealousy of the Porte was roused, according to its custom, by the prosperity of its vassal, and a war of proclamations was carried on for some time; but whatever may be the fate of Mohammed Ali, he will leave on his tomb an epitaph unearned by any Mohammedan prince since the days of the Caliphs; that where he found war he left peace; where he found barbarism he left civilization; where he found poverty, discord, and idleness, he left a fortunate and flourishing land; that after an anarchy of a thousand years, he gave Egypt a government, a place, and a name among nations.

A highly-interesting account of the improvements introduced into Egypt by Mohammed Ali, was presented to the Royal Asiatic Society of Great Britain, by the Right Honourable Sir Alexander Johnston, on the occasion of proposing the Pasha as an honorary member of that society.

A GENTLEMAN who had held many high public offices with honour to himself and advantage to the nation, once went to Sir Eardley Wilmot, in great anger at a real injury which he had received from a person of great consequence, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be manly to resent it. "Yes," answered his friend, "it would doubtless be manly to resent it, but it would be *godlike* to forgive it." These words had such an instantaneous effect upon the gentleman, that, as he declared, he came away quite another man, and in a temper entirely changed from that in which he went.

NATURE AND USES OF SEA-WEED.

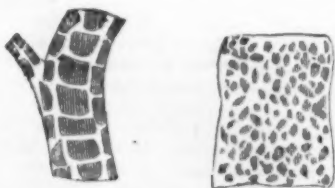
THE sea-weeds with which the shores of the ocean are strewn, were considered by the ancients to be so utterly worthless, that the name *Algae*, by which they were known, was applied proverbially to any useless object. But modern science has shown, that instead of being regarded with an indifferent eye, they ought to be esteemed as a bountiful provision of the Creator, for the service of mankind.

Among the uses to which sea-weeds have been applied, we may notice the following.—To the agriculturist they afford a useful manure: to the glass-maker they yield the alkali, which when mixed with powdered flint, can be melted into glass. The same substance is employed by the soap-boiler in the manufacture of soap; and the manufacture of kelp for this purpose has become a valuable source of revenue to the inhabitants of the rocky coasts of Europe, particularly Great Britain, and more especially the northern shores and the islands of Scotland. Of such importance has this manufacture appeared, that in some places attempts have even been made to cultivate the larger species of sea-weed. So rich are some kinds in sugar and mucilage, that they are gathered in the winter as provender for cattle. While, at times, a few afford food for man, and the coarser sorts fuel.

In Scotland, the manufacture of Kelp is carried on chiefly in the months of July and August. The kelp kiln is nothing but a hole dug in the sand or earth, and surrounded with a few loose stones. In the morning a fire is kindled in this pit, generally by means of peat or turf. This fire is gradually fed with sea-weed, in such a state of dryness that it will merely burn; and in the course of eight or ten hours the furnace is found to be nearly full of melted matter. Iron rakes are then drawn rapidly backward and forward, in order to bring it into an equal state of fusion. It is then allowed to cool, and being broken in pieces, and carried to the store-houses, it becomes the kelp of commerce. The making of kelp from sea-weed was practised in France for half a century before it was undertaken in Great Britain. It was first made in Orkney, in about 1722, and now occupies, for part of the year, a great portion of the population of the Scotch Islands.

The sea-weeds belong to that description of plants which are called *Cryptogamic*, and the method by which they were propagated, was unknown until of late years, when their minute seeds were discovered. The Cryptogamic plants contain the sea-weeds (*Algae*), the mosses (*Musci*), the mushrooms (*Fungi*), and the ferns (*Filices*).

In all the rest of the vegetable kingdom, the vessels which supply the plant with nourishment are continued from the roots to the extremities of the leaves, so that a faded plant will revive if the root or lower end is placed in water; but this is not the case with the Cryptogamia, in which that portion only of a faded specimen will recover which is completely immersed in the water: the two following figures



show the structure of the leaves of sea-weeds, highly

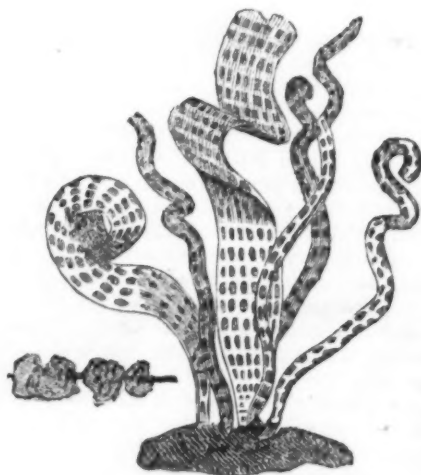
magnified. The only use of the root seems to be to fix the plant to the rock on which it grows.

The growth of sea-weeds is extremely rapid. This fact was ascertained at the time a stone beacon was in the course of erection near the entrance to the Frith of Forth. In November, 1813, when the workmen who were preparing the foundations were obliged to relinquish their labours, owing to the state of the weather, the part of the rock on which they had been at work had been completely cleared of sea-weed, and the surface in part chiselled; but on recommencing their operations in May, 1814, they were surprised to find that the sea-weeds were as abundant as ever, and this rapid growth had taken place during an inclement winter.

Some of the sea-weeds attain a very great size. The *Fucus giganteus* of the Pacific Ocean is several hundred feet in length; some specimens have been seen as much as 800. In our own seas the thread-like fucus (*Fucus filum*), has been found thirty or forty feet in length.

Some of the small kinds of sea-weeds afford most beautiful objects for the microscope, which displays to great advantage their singular structure.

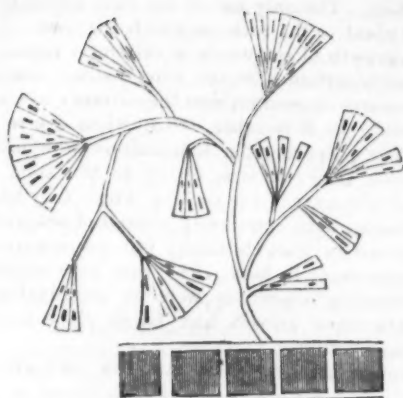
The annexed engravings represent six different species of minute sea-weeds very highly magnified. The small figure by the side of each of the larger, represents the natural appearance of the plant as it appears to the naked eye.



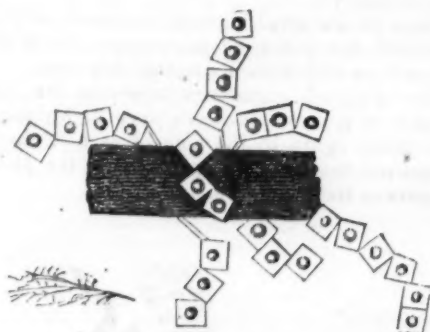
BANGIA CALOPHYLLA.



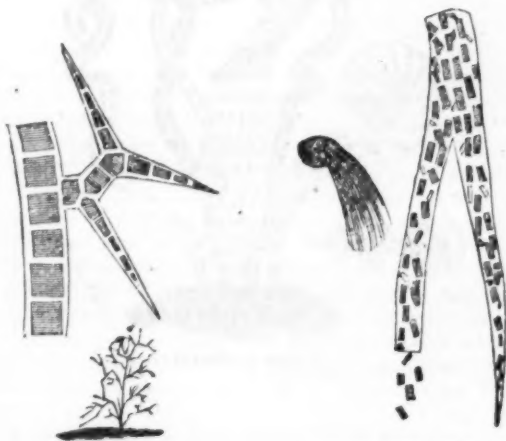
POLYSIPHONIA AGARDHIANA.



EXILLARIA FLABELLATA.



ACHMANTHES UNIPUNCTATA.



CERAMIVM PATENS.

MONEMA DILLWYNII.

The most famous of these singular plants is that known by the name of the Red Snow; it was brought to England by Captain Ross, and excited, in no ordinary degree, the attention of botanists and chemists. The next engraving shows a small portion very highly magnified.



PROTOCOCCUS NIVALIS—RED SNOW.

Since the discovery of Captain Ross, this singular production has been found in Scotland and on the Alps. Its real nature and origin has been the cause of many strange suggestions; its sudden appearance after snow or rain, caused many to believe that it fell from the clouds, but these storms of red snow, which are said to have deposited it, have always taken place during the night, so that no one ever has seen it fall; and the most probable conjecture is that the germs of the plants already existed in the places where they were afterwards found, and that the moisture of the snow was the cause of their sudden growth. "It seems," says Mr. Greville, from whose beautiful work our engravings are copied, "that snow is not the natural situation of *Protococcus nivalis*, but that being tenacious of life, it preserves its vitality when cast upon so chilling a surface, and under favourable circumstances, even propagates its species. If this be granted, it will be easy to see how wide a surface may soon be covered with a vegetation of this kind, by the flowing of the melted snow as it gradually dissolves, especially when we also consider with what inconceivable rapidity minute bodies of this kind increase. Having become once established in the snow, it is possible that, by the intense cold of winter, the vegetating power may be suspended beneath the frozen surface, when, in other situations it would have perished; and thus, on the annual dissolution of the superincumbent snow, our *Protococcus*, numerous as the grains of sand on the sea shore, may start at once into renewed life, and seem, indeed, to have descended unseen from the clouds."

We have already described the method of preserving specimens of the insect creation*, and of certain descriptions of subjects belonging to the vegetable kingdom†. From the beautiful appearance of some of the sea-weeds, it has become an object of curiosity to display to the best advantage the forms of many of the smaller species, and as these are in general very easily damaged, considerable care is necessary to attain this end. The best method is the following:—After the objects have been freed as much as possible from the salt water, and other extraneous substances, the specimen is to be placed in a plate of the necessary size, nearly full of water, and carefully spread out and disentangled by means of some pointed instrument. A sheet of thick smooth writing-paper is then to be slipped under the specimen, and the water removed by a sponge, or by gently inclining the plate. The paper and sea-weed must then be dried, by placing them between blotting-paper; when nearly dry they should be subjected to pressure, and it will generally be found that the glutinous matter contained in the weed, will have caused it to adhere firmly to the paper. It is not necessary that this should be done immediately after the sea-weed is gathered, (although it is certainly the best method,) for if it is merely dried and packed loosely, the specimens will usually unfold themselves when placed in water, as well as if they had never been dried.

* See *Saturday Magazine*, Vol. VI., p. 172. † Vol. IV., p. 107.

TIME.

"TIME is the stuff that life is made of," says Young.

"Begone about your business," says the dial in the Temple; a good admonition to a loiterer on the pavement below.

The great French Chancellor, D'Aguesseau, employed *all* his time. Observing that Madame D'Aguesseau always delayed ten or twelve minutes before she came down to dinner, he composed a work entirely in this time, in order not to lose an instant; the result was, at the end of fifteen years, a book in three large volumes quarto, which went through several editions.

FLIGHT OF BIRDS.

WHEN we examine a piece of machinery, and see it accomplish some great and useful object, which we could not attain without it, we are naturally struck with admiration, at the art and skill which we may perceive displayed in its formation; and certainly the greater the difficulties may be, which we find have been overcome, in the attainment of this object, so much the more will our astonishment be excited. Now let us apply these observations to one of the works of our Divine Creator, which, because it is familiar to us, and we see it every day, does not generally attract our attention, or awaken our admiration, as much as it ought. "If," says Dr. Roget, "the excellence of a mechanic art be measured by the difficulties to be surmounted in the attainment of its object, none surely would rank higher than that which has accomplished the flight of a living animal. No human skill has yet contrived the construction of an *automaton* capable, by the operation of an internal power, of sustaining itself in the air, in opposition to gravity, for even a few seconds; and far less of performing in that element the evolutions which we daily witness," not only in the larger winged animals, but "even in the lowest of the insect tribes."

Surely, then, this is a subject well worthy of our deep and serious attention. For it must have a tendency to encourage, in minds rightly disposed, a strong and gratifying feeling in favour of the wisdom and power of the Supreme Being. In the present paper, we shall introduce from the delightful pages of Mr. Sharon Turner, some remarks on the Flight of Birds, reserving the consideration of the subject, with reference to Insects, for another number.

"Birds are distinguished from all other animals, by their power of supporting such a weight as their bodies, in a medium so light as air; and from which, by the laws of gravity alone, they would fall downwards like a stone, the instant they left their twig. They prevent this prone descent, and sustain their heavy bodies in an aerial fluid, which is some hundred times lighter than these, and at the same time move through it more rapidly than any other class of animated beings can pass through it on the ground, by the amazing strength and moveability of their pectoral muscles, by the expansive form, and peculiar texture, of their feathered wings. These muscles, which in fact form the breast of the birds we eat, constitute half of the whole flesh of their body; and enable them to apply that quantity of the functional energy which actuates them, to their action of flying. Thus a moiety of all their nervous and muscular powers is exerted, and expended in this operation.

"Here the most special and scientific calculation, with a specific adaptation, becomes manifest to our consideration. No blind force or random power or motion could have been avoided. A deliberating and knowing mind must have been their Creator, combining what we term mathematical and mechanical science. The bodies of every species of birds differ in weight and bulk. But in order that they may fly, and remain suspended in the air while they do so, the motive energies of each must be precisely proportioned to the two things so very dissimilar, to the gravity of his individual substance, and to the tenacity of the air through which he must glide and float. No general fitness would do; each distinct kind must have had allotted to it a different degree peculiar to itself, and exactly adjusted to the spread of its own frame and to its gravitating tendency. These suited proportions must not only have been discerned and appointed to every one at its creation, but, as

earthly races are perpetuated from parents, the foreseeing Power had also to form and regulate the oval embryos of every species, so as that each should continually reproduce the same adapted fitness of motive force, weight, and bulk. Such a patient condescension of Almighty Power and Intelligence, deigning to apply so much thought and kind efficiency, for the purpose of giving a multifarious variety to its creation, is far beyond our conception or panegyric. Yet it is an impressive testimony of His provident wisdom, acting for the instruction of His intelligent creatures. For it is this vast diversity which produces, by continual sensations in the human soul, and in every mind that can discern relations, and reason to just inferences, such enlarged conceptions, and such an universal and continuing conviction of His active omnipotence. His power is by this means everywhere in visible picture before us.

"Birds surpass all other animals in the faculty of continuing their motion without resting, as well as in its rapidity. The fleetest courser can scarcely ever run more than a mile in a minute, nor support that speed beyond five or six of such exertions. But the swallow does this, for pleasure, for ten hours a day. 'It may be fairly questioned,' says Wilson*, 'whether any birds pass over an equal extent of surface with the swallow. Let a person take his stand, on a fine summer evening, by a new-mown field, meadow, or river shore, and amongst those of this tribe that flit before him, fix his eyes on a particular one, and follow for a while all its circuitous labyrinths, its extensive sweeps, its sudden and reiterated zig-zag excursions, little inferior to the lightning itself; and calculate the length of the various lines it describes. This little bird flies, in his usual way, at the rate of one mile in a minute, which, from the many experiments I have made, I believe to be within the truth; and he is so engaged for ten hours every day.' So can the Blue-Bird of America, for a space of six hundred miles, in the stages of his journey from Mexico, and the territory of the United States.

"'Nothing is more common in Pennsylvania,' says Wilson, 'than to see large flocks of these birds, in spring and fall, passing at considerable heights in the air, from the south in the former, from the north in the latter season. The Bermudas are said to be six hundred miles from the nearest part of the continent. This may seem an extraordinary flight for so small a bird; but it is a fact that it is performed. If we may suppose the Blue-Birds to fly only at the rate of a mile a minute, which is less than I have actually ascertained them to do over land, ten or twelve hours would be sufficient to accomplish the journey.'—Page 178.

"Our Carrier Pigeons move with at least half that celerity from our island to the Continent, and from one country to another. In January, 1831, two pigeons, brought from Liskeard to London, were let fly back from London to Cornwall. One reached Liskeard, 220 miles' distance, in six hours; the other in a quarter of an hour more.

"The Golden Eagle is supposed to dart through the fiercest storm at the rate of forty miles an hour; but one of our smallest birds, the Swift, can even quadruple the most excited quickness of the race-horse for a distance, and therefore with a continuity of exertion, hardly within the bounds of reasonable belief. Spallanzani thought that the little Swift travelled at the rate of 250 miles an hour."

Well may we say with Job, that God "doeth great things past finding out; yea, and wonders without number." (ch. ix. ver. 10.) D. I. E.

* American Ornithology, II. 39

THE NECESSITY OF PROTECTION AGAINST THE WEATHER.

THOSE pursuits which require a general exercise of most parts of the body, and which keep the individual for a large portion of his time in the open air, such as agriculture and gardening, have produced some of the most striking instances of longevity. Agriculturists and gardeners, however, are not necessarily led by their occupations into a healthful course which needs no correction. Both of these classes are exposed to the inclemency of the weather, to a degree which, notwithstanding the seasoning and hardening which they receive from their daily avocations, they are often unable to bear without suffering; more especially when they advance in life, when we have too often the pain of witnessing the agricultural labourer suffering from incurable rheumatism, subjecting him to frequent pain, and limiting or destroying his power of earning for himself the small sum on which his frugal habits would allow him to subsist.

A little prudent attention to precautionary measures, might greatly diminish this evil, with very little expense or loss of time, and without inducing anything like effeminate and luxurious softness and tenderness. A loose cloak, or a yard or two of coarse cloth, thrown about the upper part of the body, and which would be neither expensive nor inconvenient, would prevent many attacks of rheumatism to which this class of persons are peculiarly subject. The uncivilized hunter, whose activity and prowess have overmatched the king of beasts, does not hesitate to protect his brawny shoulders with the lion's skin, which serves at once to attest his courage, to grace his person, and preserve his health. The Scotch Highlander, whose vigour and hardiness have often been put to proof, not only in his peaceful and laborious pursuits on his native mountains, but by the fatigues and hardships of the roughest campaigns, thinks it no degradation to wrap himself in his plaid, and even to seek protection from it against a moderate wind, if he should happen to be overheated. I have often observed the great use which he makes of this garment; and on one occasion, I was particularly struck with a Highlander's care in this respect. Some years ago, I happened to be in the neighbourhood of Fort William, when a labourer at work in a field, having understood when I had passed him that I was a medical man, ran after me, to consult me about a relation of his: and having overtaken me, he begged a plaid from my shoulders to cover his own, whilst we were conversing, although the day was perfectly fine: I immediately gave it, and received a hint from the circumstance, which I wish the field-labourers of England to profit by.—HODGKIN.

SCENES IN INDIA.

THE *Saturday Magazine* has already been enriched by highly interesting narratives*, as well as engravings of a peculiar and striking character, from the *ORIENTAL ANNUAL*. That beautiful work is now brought to a close, by the publication of its fourth volume, and we avail ourselves of its appearance, to furnish a few more accounts of the "Scenes in India," which are so vividly described and illustrated in its pages.

JUGGLERS.

A PARTY of Jugglers being introduced, the usual preliminaries took place, such as swallowing a sword, eating fire, and a few other tricks, common to every exhibitor at the provincial fairs in our own country. After which, one of the men, taking a large earthen vessel, with a capacious mouth, filled it with water and turned it upside down, when all the water flowed out; but the moment it was placed with the mouth upwards, it always became full. He then emptied it, allowing any one to inspect it who chose. This being done, he desired that one of the party would fill it: his request was obeyed; still, when he reversed the jar, not a drop of water flowed, and upon turning it, to our astonishment, it was empty. These and similar deceptions were several times repeated; and so skilfully were they managed, that, although any of us who chose were allowed to upset the vessel when full, which I did many times, upon reversing it there was no water to be seen, and yet no appearance of any having escaped. I examined the jar carefully when empty, but detected nothing which could lead to a discovery of the mystery. I was allowed to retain and fill it myself; still, upon taking it

up, all was void within; yet the ground around it was perfectly dry, so that how the water had disappeared, and where it had been conveyed, were problems which none of us were able to expound. The vessel employed by the juggler upon this occasion was the common earthenware of the country, very roughly made; and in order to convince us that it had not been especially constructed for the purpose of aiding his clever deceptions, he permitted it to be broken in our presence: the fragments were then handed round for the inspection of his Highness and the party present with him.

The next thing done was still more extraordinary. A large basket was produced, under which was put a lean, hungry, Pariah dog; after the lapse of about a minute, the basket was removed, and she appeared with a litter of seven puppies. These were again covered, and upon raising the magic basket a goat was presented to our view; this was succeeded by a pig in the full vigour of existence, but which, after being covered for the usual time, appeared with its throat cut; it was, however, shortly restored to life under the mystical shade of the wicker covering. What rendered these sudden changes so extraordinary was, that no one stood near the basket but the juggler, who raised and covered the animals with it. When he concluded, there was nothing to be seen under it; and what became of the different animals which had figured in this singular deception, was a question that puzzled us all.

A man now took a small bag full of brass balls, which he threw one by one into the air, to the number of thirty-five. None of them appeared to return. When he had discharged the last there was a pause of full a minute; he then made a variety of motions with his hands, at the same time grunting forth a kind of barbarous chant; in a few seconds, the balls were seen to fall, one by one, until the whole of them were replaced in the bag: this was repeated at least half a dozen times. No one was allowed to come near him while this interesting jugglery was performed.

A gaunt-looking Hindoo next stepped forward, and declared he would swallow a snake. Opening a box, he produced a Cobra de Capello not less than five feet long, and as big as an infant's wrist. He stood however, apart, at some distance from us, and, like his predecessor, would not allow any person to approach him, so that the deception became no longer equivocal. He then, as it appeared to us, took the snake, and putting its tail into his mouth, gradually lowered it into his stomach, until nothing but the head appeared to project from between his lips, when, with a sudden gulp, he seemed to complete the disgusting process of deglutition, and to secure the odious reptile within his body. After the expiration of a few seconds, he opened his mouth, and gradually drew forth the snake, which he replaced in the box, making a salaam to the Rajah. This was by no means a pleasing sight, but his Highness laughed heartily, and threw the performer a handful of rupees; thus clearly showing that his pleasure was no counterfeit, like the juggler's trick.

The next thing that engaged our attention was a feat of dexterity altogether astonishing. A middle-aged woman, of by no means prepossessing appearance, presented herself to our notice, and taking a bambóo, twenty feet high, placed it upright upon a flat stone, and then, without any support, climbed to the top of it with surprising activity. Round her waist she had a girdle, to which was fastened an iron socket; springing from her upright position on the bambóo, she threw herself forward with such exact precision, that the top of the pole entered the socket of her iron zone, and in this position she spun herself round with a velocity that made me giddy to look at, the bambóo appearing all the while as if it were supported by some supernatural agency. Having performed several other feats equally extraordinary, she slid down the elastic shaft, and raising it in the air, balanced it upon her chin, then upon her nose, and finally projected it to a distance from her, without the application of her hands.

The next performer spread upon the ground a cloth, about the size of a sheet: after a while, it seemed to be gradually raised; upon taking it up, there appeared three pine-apples growing under it, which were cut and presented to the spectators. This is considered a common jugglery, and yet it is perfectly inexplicable. Many other extraordinary things were done which have entirely escaped my memory; but the concluding feat was too remarkable to be easily forgotten.

A tall, athletic fellow advanced, and making his salaam to the gallery, threw himself upon the ground. After per-

* See Vol. III., p. 185; Vol. V., p. 144; &c.

forming several strange antics, he placed his head downwards, with his heels in the air, raised his arms, and crossed the *mover* upon his breast, balancing himself all the while upon his head. A cup, containing sixteen brass balls, was now put into his hands; these he took and severally threw them into the air, keeping the whole sixteen in constant motion, crossing them, and causing them to describe all kinds of figures, and not allowing one of them to reach the ground. When he had thus shown his dexterity for a few minutes, a slight man approached, climbed up his body with singular agility, and stood upright upon the inverted feet of the performer, who was still upon his head. A second cup, containing sixteen balls, was handed to the smaller man, who commenced throwing them until the whole were in the air. Thirty-two balls were now in motion, and the rays of the sun falling upon their polished surfaces, the jugglers appeared in the midst of a shower of gold. The effect was singular, and the dexterity displayed by these men quite amazing. They were as steady as if they had been fixed into stone, and no motion, save that of their arms and heads, was visible. At length, the upper man, having caught all his balls and replaced them in the cup, sprang upon the ground, and his companion was almost as quickly upon his legs.

After a short pause, the man who had before exhibited himself with his body reversed, planted his feet close together, and standing upright like a column, the smaller juggler climbed his body as before, and placing the crown of his own head upon that of his companion, raised his legs into the air, thus exactly reversing the late position of the two performers. At first they held each other's hands until the libration was complete, when they let go, the upper man waving his arms in all directions to show the steadiness of his equilibrium. The legs were kept apart sometimes, one being bent, while the other remained erect; but the body did not seem to waver for a single instant. After they had been in this position for about a minute, the balls were again put into their hands, and the whole thirty-two kept in motion in the air as before. It was remarkable that, during the entire time they were thrown, neither of them once came in contact,—a proof of the marvellous skill displayed. It is certain that the manual dexterity of these men is not exceeded, if approached, by the jugglers of any other country in the world.

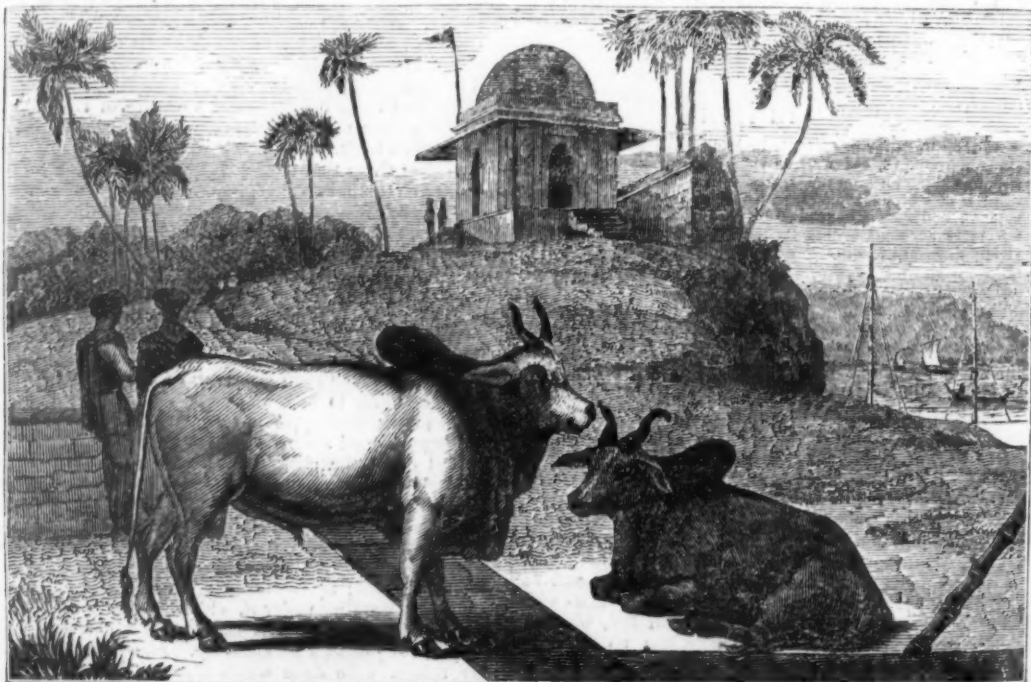
When they had done with the balls, the upper man took a number of small cylindrical pieces of steel, two inches long; several of these he placed upon his nose, producing a slender rod full a foot in length, which, in spite of his

difficult position, he balanced so steadily that not one of the pieces fell. He then crossed the taper column with a flat bar of copper, half an inch wide and four inches long; upon this he fixed one of his little cylinders, and on the top of that a slight spear; the whole of which he balanced with perfect steadiness, finally taking off every separate piece and throwing it upon the ground: thus concluded this extraordinary performance. Grasping hands as before, the little man sprang upon his feet, and made his obeisance to the gallery.

BRAHMINÉE BULLS.

UPON quitting Salem, we crossed the Cavery and proceeded towards Seringapatam. On the banks of the river, in the neighbourhood of a small pagoda, we saw a couple of Brahminée bulls, so sleek and fat as to form a perfect contrast with the population around them, everywhere suffering from the sad scarcity of grain, while the bones of these sacred animals were loaded with an encumbrance of consecrated flesh. It was melancholy to see, that while thousands of human beings were starving, the bulls dedicated to the stern divinity, Siva, were so pampered that they would eat nothing but the most delicate food, and this was generally taken with a fastidious and palled appetite. These bulls were very small, but very beautiful; the dewlap of one of them hanging from his throat and between his fore-legs, almost touched the ground. I could not help feeling deeply the sad fact that the miseries of their fellow-creatures were looked upon with cruel indifference by the wealthy members of the Hindoo community; while before the dumb creatures devoted to their gods, and those senseless blocks which formed the disgusting effigies of their divinities, that food was scattered, which would have saved whole families from perishing with hunger.

The Brahminée bulls are generally about the size of calves of two years old, except in some districts, as in Guzerat, where they are sometimes found as large as the Durham ox. Upon their haunches there is an emblem of the fabulous god Siva, to whom they are devoted; and they are held in such high reverence, that no one is permitted to strike them, or to prevent them from feeding precisely where and upon what they please. They are almost always to be seen in the bazaars, where they unceremoniously enter the shops, begin to munch the grain exposed for sale, and frequently turn over everything in their way, to the great annoyance of the sedate Hindoo, who nevertheless bears it all with a religious patience, allowing the sacred intruder to continue its freaks as long as it may fancy agreeable.



BRAHMINÉE BULLS.